Yuh-chau, China, Nov. 21: 1850.

To the Soc. of Inquiry at
Princeton Seminary,

Dear Brethren,

More than a year since I had the pleas-
-ure of receiving a letter from your Soc. of Inquiry, through Mr. Luther Lit-
-tell. At that time it did not seem to me best to attempt a reply, addressed
directly to the Society; inasmuch as the letter contained various questions, which
my recent entrance upon the missionary work & consequent inexperience rendered
me unable to answer. The present communication will embrace the little
that I have learned in reference to the points alluded to, though it is not
proposed to consider them in a formal way. It is my privilege to feel that
I am attempting to write you a letter, not a lecture nor an essay, and that
I am writing to a band of brethren in Christ, who desire facts that may as-
-sist them in their thoughts of the great work of the Lord in the earth:—

This field is a new one & comparatively little has been said or written respect
it: it may not therefore be unacceptable to you, if some space is occupied in
briefly describing it; and especially in touching upon those features which make
it an interesting & desirable field for missionary effort. The portion of country,
which we view as ours to labor in at present, extends along the banks of the
river Min about 15 miles, with an average width of about six. The means
of communication between the two banks are ready & ample. At this
point where the missions are all now located is a bridge of massive
stone slabs, the connecting link of densely populated towns. — on the north,
the city & suburbs; on the south, a continuation of the suburbs & large
village or town of Ato: and in the river, the small island of Nan-chiu,
(every foot of which is occupied by streets, houses & shops) interrupting the
long bridge. Five or six miles above us is another bridge, similar in con-
-struction to the one just mentioned. The places at the extremities are
simply villages, but the regions on either hand are interspersed with many
large towns & hamlets. Next to these two bridges, may be mentioned swarms
of native boats, large & small, rowed by men, women & children. They may
be found at numerous points along the banks, ready for the pittance of a
few copper cash to transport you & your baggage to either side.
Over the whole valley (for such in fact is our field) are scattered hundreds
of towns, villages & hamlets. Several hundred have been counted from
the summit of Mt. Yeh Kang, which is at the eastern end of the valley:
How many have been hid from the eye by small intervening hills, or
confounded in the distance with trees & other objects we cannot know.

various estimates have been made of the population, especially of the population of the city & suburbs. My teacher, of whom I have just enquired, is unable to give any estimate whatever, & like all Chinese, cannot be lured into a guess even, except that the city contains 'a few tens, or tens of tens, of thousands'. Some have estimated the population of the city & suburbs at 600.000. The Eng. consul, who resided at this port when missions were first established was quite confident that 1.000.000 was a fair estimate. But what shall be said of the neighbouring towns &c, which lie within the small compass of the valley? The largest doubtless may number their 10.000's: others, their thousands: and the most insignificant, their hundreds: and these towns, villages & hamlets are several hundreds in number. We can scarcely avoid the conclusion that 2.000.000 of human beings may be found within the limits of this valley. We think it a glorious theatre, dear brethren, on which to honor the Redeemer of sinners. Let us notice a few points. The valley is beautiful: the God of nature has made it so, as if for the very purpose of giving us the vantage ground, even in nature, while we close in conflict with the father of lies. You must not think it a mere fanciful idea, when I say that the missionary of the cross on heathen shores possesses great advantage, when he has such scenes in nature, as these around us, to point to & say "behold an evidence of the utter vanity & folly of your whole system: your mt. scenery & beautiful landscapes say to you every day that you look upon them 'you are indulging fatal delusions', 'God lives: God is good: God is mighty'". Nature, as it is here, is indeed emphatically a handmaid of revelation. & we might even be bold to say that these heathen, though just as vile as other heathen, have a help, which others are destitute of, when revelation begins to shine upon them. Our field too is a secluded one: it is about thirty miles from the mouth of the river & encircled by high mountains. As we look around us, we seem shut out from the rest of the world: natural limits define our work & set it plain before us: and, as we draw near to our Lord in prayer, we may almost feel that he is looking earnestly upon us, & pointing, with peculiar significance, to the multitudes that are found within these limits. This seclusion too is the more favorable on another account. The river has, in reputation & to a considerable extent in fact, many hinderances to a free & safe navigation. On this account perhaps, more than any other, commerce makes very slow progress here. At present there is but one foreign merchant [redacted], an English-man, who has established himself in the suburbs on the north side.* The numerous craft, called Portuguese lorchas (small coasters), that frequent the port, are employed almost exclusively to convoy fleets of Chinese merchant junks to & from other ports. These, with the exception of two foreign vessels, a ship & brig, stationed thirty miles below at the river's mouth, are the only vessels of foreigners that visit the river. Those two vessels are styled, in polite phrase here, 'receiving ships'. They

* Ide neither known within the city walls

are well armed & manned: and, in addition to the ordinary munitions of war, each vessel is defended by a strong iron railing, projected some distance & running the whole circuit. It is intended to keep off boarders. For these vessels receive opium, brought from Boy Boy by clippers, and they must take care of themselves for they are here contrary to all laws, human & divine. The boats of native merchants frequently visit these opium ships. They too are strongly manned & armed &, the under officers being bribed, no great difficulty is experienced in carrying on the iniquitous traffic. The influence from this quarter possesses indeed a fearful weight in the scale against us. But we are [illegible] on the ground and the people, even those who use the drug, candidly agree with us not only in condemning the whole business, but learn to distinguish us as men who seek 'to save, not to destroy, men's lives'. Here then is a very interesting feature of our field. The missionary here has the start (to use a common phrase) of the thousand evils, which foreign trade among a heathen people inevitably brings in its train. We are here first. The people cannot form an idea of a foreigner from bad specimens simply. Their notions at the outset will be to a great extent correct & they will learn to reverence (and may we not hope, embrace) christianity, before a new tide of evil, in the form of foreign vice, shall flow in upon them & swell the muddy streams of their own debasing idolatry.

But come a little nearer & look upon the field in itself: we have already mentioned about 15 m. as its length & about six, as its average width. Those of you especially, who are accustomed to take long walks for exercise, or for the purpose of holding religious meetings at the villages near Princeton, can at once perceive the advantages of our position. During Spring, Autumn & Winter, any village may be visited in a day & the comforts of home not missed. Even those among us, who may be feeble & consequently unable to endure the fatigue, are not prevented thereby from engaging in such work, A small boat may transport them to any specified point along the river & be in waiting, while they visit a village on the bank or a short distance inland. As yet we have itinerated but little. Our missions are in their infancy & do not feel strong enough in knowledge &c. for much work of the kind. But we are looking around upon the field, noticing the many facilities for extensive usefulness & thinking of the blessed time when many shall run to & fro within the circuit of these mountains, scattering at every step the precious seeds of gospel truth. The Lord grant that our eyes may see the day & that, before we depart hence, we may ourselves be the bearers of glad news to thousands now in the darkness of sin. I have touched simply upon a few of the interesting features which this field presents, with the earnest hope that they may appear so to you also. [illegible] you have heard many voices of dear brethren from forth, South, East, & West, calling upon you to come & help them in their work. Let my feeble voice too be heard. Rather would I transport myself to that dear Seminary, where three years of study were spent so pleasantly & enter that room where look for the Saviour & love for souls have so often glowed in my heart &, taking the reader's place, offer my pleading for China. We do not ask that you should all come hither; but, if it is the Lord's will, that you may be led to divide your strength, Give that dear native land the greater part: I beg you to do it: I think you ought to do it. But turn

not away from the heathen. Leave Ah! leave them not in their midnight darkness & bound under the chains of Satan. We cannot say, as is often said, that they are stretching out their hands & pleading for the bread of life. The language seems too strong even for a fugive, & doubtless has often misled our dear friends at home. Nor. the poor heathen does not ask you to come: he will not welcome you when you come: he will probably despise you & ridicule your message. But, thanks to God, there is one at least that calls & calls in deep sincerity & love. Jesus calls: he urges: he commands, Oh! this, dear brethren, is all our hope for China & the world. Hear the Saviour's voice & come to these dark shores.

There are now four missions here:— 1. The oldest one (to which the writer belongs) is that of the Am. Board. Mr. Johnson, of the Chinese mission in Siam, first arrived in Jan. 1844. He was joined by Mr & Mrs. Peet, also from Siam, in the fall of the same year. In May, 1848. another reinforcement reached the field, consisting of Messrs. Cummings, Richards & Baldwin & Mrs. Cummings & Mrs. Baldwin. A few months since we were reinforced by the accession of Mr. & Mrs. Doolittle to our number. We have till very recently enjoyed very good health. Mr. Richards was recently attacked with a very painful & distressing disease, the is threatened with consumption & is now on his way to Hong Kong & the U.S.A. Physicians say that it is the only means from which he may expect to derive any permanent benefit. His complaint is by no means due to the climate. 2. The Am. Methodist Episcopal Mission. Messrs. White & Collins & Mrs. W. entered the field at the same time with Mr. Peet. & a reinforcement consisting of Messrs. Dickson & Maclay & Mrs. M. arrived about a mo. earlier than our company (i.e. the company of five). Mrs. White died shortly after our arrival & in consequence of Mr. Dickson's feeble health, he & Mrs. M. were soon obliged to return to America. During the present year Mr. Maclay has found a companion. so that their mission now numbers four Messrs. White, Collins, Maclay & Mrs. M. They are all very pleasant friends & fellow-labourers. Denominational differences do not appear here just as they do at home, & now occupy as much thought. 3. Mission of the Soc. of Swedish (Lutheran) church. Mr. Fast arrived near the commencement of the present year & was joined by his companion Mr. Elgquist (who had remained for a time at H.K.) in August. Of the murder of Mr. Fast by pirates, during the present mo. while coming up the river with money, you will probably receive accounts by the papers before this reaches you. Our afflicted brother is now alone in his work & a heavy cloud rests upon the interests of his mission. 4. Eng. Ch. Mission any Soc. Messrs Welton & Jackson (the former both a clergyman & physician) arrived at the same time that Mr. Doolittle joined us. They have succeeded, amid much opposition from the Chinese gov't in maintaining a foothold in the city. The English have a consulate agent here & the Chinese much dread any difficulties with a power whose strength they have already been made to feel. Such is the present force here. It is pleasant to notice the hand of the Lord in this work. First one division of the christian church is led to enter here, & then another, & another, & still another, in quick succession. We have hoped that the Assembly's Board would fix upon this as an appropriate field to establish a new mission. We were somewhat surprised when recently Shanghai was occupied, but still trust that this Board may also occupy a station here. There is room enough & many years must pass before there will be need even to apprehend a clashing of interests. The apprehension may exist, but the clashing will probably never come. Come, only come, brethren, under any organization that holds the truth of the gospel & you

shall receive a cordial welcome. You do not yet know just what a missionary welcome is, for you have never felt it coming in upon the heart & whispering that the Bible is true when it speaks of the 'one Lord', 'the one faith', 'the one baptism'. Hearing introduced you to our field & to those now occupying it, we may next notice some points of inquiry in Mr. Littell's letter.

For a time clouds seemed to hang over our 'prospects'. The Eng. brethren, almost as soon as they arrived, commenced efforts to secure a residence within the city walls. Mr. Collins, of the Methodist mission, some time ago, made similar efforts, but failed, so that, at the time of the arrival of our Eng. friends, the only foreign residents within the walls were the Consular Superintendant & the merchant. The former possessed the right granted in virtue of his being a govt. officer; the latter, in a quiet way, had gradually gathered his household effects & established himself in rooms rented in a temple by the Eng. govt for the use of the consular interpreter. There being but one representative of Her Majesty's govt at the station, these rooms were pretty easily secured for the merchant's use. The Eng. missionaries enlisted the Superintendant in their cause, and, strange to say, he had the address to rent of the Chinese district magistrate certain rooms in a monastery within the walls & at the foot of the hill on which the Consulate stands. Every thing was done acc.g. to the specifications of the existing treaty in a fair & legal way. The rent papers received the seal of the magistrate & the first specified sum for rent was advanced acc.g. to agreement. Our friends lost no time in moving at once to their quarters, soon after which a persecution commenced. The higher authorities suspended the district magistrate from his office, after he had made efforts to have the agreement broken & had failed. The literati besieged the authorities with earnest entreaties to have the hateful foreigners removed: handbills were posted up & a tract appeared stating 'strong reasons' why they should withdraw. Entreaties failing, threats were made & reports of robbers having their haunts in the vicinity of the monastery were conveyed to the missionaries to arouse their fears. In short all the artillery of Chinese annoyances & cunning were brought to bear upon the poor missionaries but in vain! They still maintain their place & now the storm seems somewhat to have abated. The authorities are even reported to be willing to rent to them suitable places for building within the walls. During these troublous times which lasted some months, it was evident to us that the popular feeling was excited against us all. Opprobrious epithets became more pregnant & dirt & other convenient missiles were more freely resorted to by small & large boys to testify that they meant what they said. In our walks we sometimes heard the expression 'head fall down' intimating that our heads were in danger, or expressive of an earnest wish that we might lose them. During all the time we simply preserved the even tenor of our way & appeared as unconcerned as possible, and though our teachers, through fear of public sentiment, withdrew from us for a time, we steadily forbore all complaint & waited for their return. This seemed to us the best course. We took an independent course &, at the same time, treated the people as we usually had done. The Lord seems to be bringing good out of all the trouble, though we were not prepared to say that we approved of the course taken by our Eng. brethren. We believe that we now have, through the providence of God, a very firm foothold in this field. Many houses have been rented & built by the two larger missions. Several convenient rooms for chapels have also been secured, & schools established at various points. The ordinary instrumentalities for prosecuting the work are all to some extent in motion & there is now no serious hindrance to a free promulgation of truth, except that

which may be expected in any heathen community. Allusion is made in Mr. L's letter to the plan of missionary labor in India, where (as he remarks) it is "necessary to give much attention to schools". He inquires whether the same is necessary here or whether we may "preach directly to the people". I am not prepared to say that "necessity" need be admitted in either case. One great reason why so much attention is given to schools now in India probably is, because it seemed at first the best way & so many interests have become involved & responsibilities assumed, that it would be difficult now to draw back even were there a disposition to do so. The mind of the writer has always been strongly in favor of paying much attention to education among the heathen, & impressions as to its importance were much strengthened by reading Dr Duff's work and listening to the argument in a sermon by one of the Professors of the Seminary on "teaching or discipling all nations". These impressions still remain, but the position, in which he now finds himself, leads to a course of action somewhat different from what might have been anticipated. Let me speak of things just as they are now among us: judging from what we hear from India, it may perhaps be inferred that the Chinese around us are different (I speak of the common people) from Indians in respect to a readiness to hear & inquire about christianity. Perhaps there is a little less of stupidity & carelessness about them, & more of activity of mind & thought. If then they will listen to our addresses & set about an investigation of the truth, much of our time should be devoted to striving to set that truth before them, and the educational system will be the fruit of a demand for it among the people themselves. Our own mission now pursues the above course, as being in accordance with the express wishes of the Board. Our Secretary, Dr. A, recently prepared & sent to the missions of the Board a circular letter, containing a full & candid view of their sentiments on the subject. The view was founded mostly, or entirely, on facts in the long history of the missions of the Board, which showed that results were in favor of devoting time & strength to preaching, & against expensive educational systems, till there should be a demand for them. We feel loth to give up schools altogether however, and do not indeed suppose that our Board wishes us to do so. Our present plan then is to have common schools, which are also essentially schools of charity, in which the scholars receive a few cash every week for books, paper, &c. & pay nothing for tuition. The children are mostly poor & hence by such a connexion with us, brought much under our influence. We secure in this way two ends. We benefit the scholars by special instruction & through them the parents & others — and moreover have them with us on the Sabbath to form the nucleus of a congregation. They are in fact like the schools in the lower departments of education in the India missions. We enter the chapels on the Sabbath & find the children of the schools, the servants & the teachers, seated in an orderly manner near the desk. This is a good example to the people who may come in, & a barrier against utter confusion. But not to dwell upon this point, let me make one remark, showing our practice & the necessity of it, as well as illustrating the command to "teach". We address this poor people as we would children. Ours is no deep unfathomable disquisition, but the plain truth repeated again & again. It is necessary to teach them, in the fullest sense of that word when applied to instructing children; otherwise we talk to images which have no life nor perception. Our preaching & every part of our system, from beginning to end, is as thoroughly educational as the strongest advocate for education need demand of us.

But we think it expedient at present to teach the people, to go directly to them in our chapels or by the way-side, & strive to declare to them Christ & him crucified. As to schools for the young, you have above the views & practice of our mission. Personal views however among us differ somewhat. If the writer may be indulged in an expression of his own (in which there is no danger of misrepresenting others) he would say that he earnestly desires some advance on the present plan. It appears to him desirable that more attention should be given, than is now given, to this branch of mission any labor; and that the labor expended on several schools might be concentrated to more advantage on one or two. While we wait for "the demand", it seems to me that there should not be a disproportion in expenditure of labor on different classes of the same community. The children must not be left to grow up in ignorance for the sake of appropriating nearly all the time & effort on the adult population: and, through schools only, can the young be reached in such a state of society as that found here. But we are just commencing operations at this outpost of the missionary world. Our practice is almost necessarily the same, and we ought surely to wait for new light: providences will be our guides in respect to the future. For the present, we can do but little comparatively in any department, & that little the Lord is graciously giving us hearts to attempt in his name. Misapprehensions, in respect to our designs, are being corrected in the public mind; and, as we become better acquainted with the language, the people will probably be more interested in listening to us. Mr. Littell inquires in respect to the language, whether facilities for acquiring it are increasing, & whether such facilities really render it more easy of acquisition - also as to the time necessary to acquire sufficient for common use - and to become proficient in it. To give full & satisfactory answers to these questions it would be necessary to enter somewhat into an investigation of the nature of the work proposed. Such an investigation would probably lead us to conclude that facilities, though aiding us somewhat by way of directing us in our plans of study, could not materially lessen the amount of labor & time requisite to acquire the language. And here a distinction must be made between the written & spoken language. For the former the books prepared by those who have preceded us render us much assistance, especially in commencing our studies. These books are dictionaries, &c. translated from the Chinese. Though they may abound in errors, they are still very useful, as guides, in our endeavors to learn the real meaning of terms from native teachers. Such facilities as these (and they are about all that exist in the form of books) will naturally increase in every field, for almost every missionary will leave behind him, in some such form, the results of his studies. But when we come to the spoken language, the great difficulty, which meets us, is one that has never been, & can never be, solved on paper. The tones must be acquired by listening to, & imitating, the living voice. Each one for himself must come forward & grapple with this Himmaleh of a difficulty for himself. If he does not, all the books yet made, will only bring him to the foot of the giant mountain & cause him to turn a despairing look toward the summit. But this is not all: if time & space allowed, it would be easy to show that not only the tones, but their combinations & (for want of a better expression) the peculiar style of speaking them, present work of such a kind to the beginner, that "facilities" can be of no use to him. More than this, unless he is much on his guard, "facilities will become hinderances & carry him off on the plain, where the summit of the Himmaleh will ap-

-pear more distant & inaccessible. As to time of acquiring the spoken language. Nothing very definite can be stated. We advance gradually & imperceptibly. If our relations & duties are such as to make it necessary for us to mingle much with the people from the very first, we may, in the course of a few months, be able to transact business with them with considerable ease. Of course our words will be for a long time very limited in number. But a great point is gained when in the few expressions we make use of, we speak just as they speak.

As to becoming 'proficient' in the language. - This we will probably never attain, if we take the word in its strict sense. Study of the language will be part of the business of our lives though we live here tens of yrs. But coming yrs. will, we trust, witness fresh attainments & increasing means of usefulness in this respect. I may here mention the several stages of my own progress. It may serve to give you some idea in respect to time, though endless variations must exist, according as learners differ in special gifts & talents. We commenced worship in Lehmice in the family just one year after entering the field: and shortly after undertook the duty of instructing in the family. In one yr. & nine months after entering the field, Messrs. Cummings, Richards & myself visited alternately a common chapel in the Suburbs to address, or converse with, the people as opportunity might present & distribute books. Soon after this, the writer commenced searching for a suitable room for another chapel. As the great thoroughfare to the city, in that portion of it near our residence on this island (Long Lehmi), is filled with shops for business, some considerable difficulty was experienced in securing a suitable place. At length success has crowned my efforts. The rooms for a school & chapel are on the island itself & only a few steps from the thoroughfare mentioned above. On the Sabbath before last (about 2½ yrs. after entering the field) I was permitted to commence my first regular services in Lehmice, introducing singing & prayer and addressing those who came in, in connexion with the teachers, the school & the servants. I say 'addressing'. Probably very little of what is usually understood by preaching is done in Lehmia. Mr. Cummings, my dear fellow-laborer, has lately been much afflicted in his family by the sickness of his wife & the loss of an infant daughter, as well as by the sickness of Mr. Richards who resides with him. But he hopes soon to find some suitable place for religious service near his residence & commence his work afresh. In respect to the elder brethren, Messrs. Peet & Johnson, I am unable to say at what time they commenced public 'preaching'. They were here when we arrived & doing something to communicate instruction to the people. The Methodist mission has sent in a request to their Board for funds to build a large chapel & establish a boarding school. Their plans will be different from those of our mission: and so probably will the plans of the other missions. Experience only can decide these questions which have so long perplexed the friends of missions at home. But one thing is plain. Christ's precious salvation shall yet spread here. Let us pray for this. Let us remember too the whole world & be instant in our entreaties that every speedily righteousness may every where abound & the glory of our God be the desire & aim of his sinful creatures.

With earnest prayers, dear brethren, that you may grow constantly in grace, & that the great Lord of the vineyard may appoint you to your labors, and with most affectionate remembrances to your instructors.

I am most sincerely yours in Christ,

H. H. Baldwin.